Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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MISCELLANY.

For the following exquisite lines we are indebted to the *United States Literary Gazette* published in this city, a work which not only possesses high literary merit, but which exerts also a salutary moral influence. The proprietors of this work have spared no pains or expense in filling up the *poetical* department with the best productions which can be called forth from our native poets. The policy and success of this liberal plan is evidenced by the eagerness with which most of our weekly journals copy the poetry which appears in the Gazette.

The article which we now copy we consider not unworthy even of a Cowper. It will be perceived by the signature, as well as by its intrinsic excellence, that it is from the pen of one of our first poets, and of one too, who, if he finds leisure and encouragement to cultivate his powers, may become, we think, not only the first among *our* poets, but one of the first among *poets*.

A HYMN.

The groves were God's first temples. Ere man learned
To hew the shaft, and lay the architrave,
And spread the roof above them,—ere he framed
The lofty vault, to gather and roll back
The sound of anthems; in the darkling wood,
Amidst the cool and silence, he knelt down
And offered to the Mightiest, solemn thanks
And supplication. For his simple heart
Might not resist the sacred influences,
That, from the stilly twilight of the place,
And from the gray old trunks that high in heaven
Mingled their mossy boughs, and from the sound
Of the invisible breath that swayed at once
All their green tops, stole o'er him, and bowed
His spirit with the thought of boundless power
And inaccessible majesty. Ah, why
Should we, in the world's riper years, neglect
God's ancient sanctuaries, and adore
Only among the crowd, and under roofs
That our frail hands have raised. Let me, at least,
Here, in the shadow of this aged wood,
Offer one hymn—thrice happy, if it find
Acceptance in his ear.

Father, thy hand
Hath reared these venerable columns, thou
Didst weave this verdant roof. Thou didst look down
Upon the naked earth, and, forthwith, rose
All these fair ranks of trees. They, in thy sun,
Budded, and shook their green leaves in thy breeze,
And shot towards heaven. The century-living crow
Whose birth was in their tops, grew old and died
Among their branches, till, at last, they stood,
As now they stand, massy and tall and dark,
Fit shrine for humble worshipper to hold
Communion with his Maker. Here are seen
No traces of man's pomp or pride;—no silks
Rustle, no jewels shine, nor envious eyes
Encounter; no fantastic carvings show
The boast of our vain race to change the form
Of thy fair works. But thou art here—thou fill'st
The solitude. Thou art in the soft winds
That run along the summits of these trees
In music;—thou art in the cooler breath,
That, from the inmost darkness of the place,
Comes, scarcely felt;—the barky trunks, the ground,
The fresh moist ground, are all instinct with thee.
Here is continual worship;—nature, here,
In the tranquility that thou dost love,
Enjoys thy presence. Noiselessly, around,
From perch to perch, the solitary bird
Passes; and yon clear spring, that 'midst its herbs,
Wells softly forth and visits the strong roots
Of half the mighty forest, tells no tale
Of all the good it does. Thou hast not left
Thyself without a witness, in these shades,
Of thy perfections. Grandeur, strength, and grace
Are here to speak of thee. This mighty oak—
By whose immoveable stem I stand and seem
Almost annihilated—not a prince,
In all the proud old world beyond the deep,
E'er wore his crown as loftily as he
Wears the green coronal of leaves with which
Thy hand has graced him. Nestled at his root
Is beauty, such as blooms not in the glare
Of the broad sun. That delicate forest flower,
With scented breath, and look so like a smile,
Seems, as it issues from the shapeless mould,
An emanation of the indwelling Life,
A visible token of upholding Love,
That are the soul of this wide universe.

My heart is awed within me, when I think
Of the great miracle that still goes on,
In silence, round me—the perpetual work
Of thy creation, finished, yet renewed
Forever. Written on thy works I read
The lesson of thy own eternity.
Lo! all grow old and die—but see, again,
How on the faltering footsteps of decay
Youth presses—ever gay and beautiful youth
In all its beautiful forms. These lofty trees
Wave not less proudly that their ancestors
Moulder beneath them. Oh, there is not lost
One of earth's charms: upon her bosom yet,
After the flight of untold centuries,
The freshness of her far beginning lies
And yet shall lie. Life mocks the idle hate
Of his arch enemy Death—yea—seats himself
Upon the sepulchre, and blooms and smiles,
And of the triumphs of his ghastly foe
Makes his own nourishment. For he came forth
From thine own bosom, and shall have no end.

There have been holy men who hid themselves
Deep in the woody wilderness, and gave
Their lives to thought and prayer, till they outlived
The generation born with them, nor seemed
Less aged than the hoary trees and rocks
Around them;—and there have been holy men
Who deemed it were not well to pass life thus.
But let me often to these solitudes
Retire, and in thy presence reassure
My feeble virtue. Here its enemies,
The passions, at thy plainer footsteps shrink
And tremble and are still. Oh God! when thou
Dost scare the world with tempests, sett'st on fire
The heavens with falling thunderbolts, or fill'st
With all the waters of the firmament
The swift dark whirlwind that uproots the woods
And drowns the villages; when, at thy call,
Uprises the great deep and throws himself
Upon the continent and overwhelms
Its cities—who forgets not, at the sight
Of these tremendous tokens of thy power,
His pride, and lays his strifes and follies by?
Oh, from these sterner aspects of thy face
Spare me and mine, nor let us need the wrath
Of the mad unchained elements to teach
Who rules them. Be it ours to meditate
In these calm shades thy milder majesty,
And, to the beautiful order of thy works,
Learn to conform the order of our lives. B.

FOR THE CHRISTIAN REGISTER.

MR REED—I have thought that the following extract might be interesting to some of your readers. It is from the General Scholium of the Principia of Newton. This and many other passages in his writings, show that his heart was warmed with devotion while his mind was engaged in surveying the immensity of space, and in dicovering the most sublime truths in natural philosophy. Newton, it is well known, was an Unitarian; he was a theologian as well as a mathematician; the phenomena and laws of nature seemed to him to point to an *unity of plan and action* in the material world, indicative of *one supreme, intelligent Mind*; and the sacred Scriptures to declare the same.—The mind of Newton was imbued with devotion; his heart was warm with benevolence; his modesty, meekness, and virtue endeared him to his friends while living, and have thrown a lustre over his intellectual endowments and splendid discoveries: we love the man as well as admire his genius.—In the first part of the following extract, there is a reference to the *motions of the sun, planets, and satellites*, being *all in the same direction*, that is *from West to East, and almost in the same plane*. This remarkable disposition of these bodies and their movements, did not escape the mind of Newton, as an argument in favour of *intelligence and design* in the Disposer. It is now found that these motions of rotation and revolution in the planetary system amount to more than *sixty* that are known to be in the same direction; and there is good reason for believing that the number is not much less than *one hundred*. "Now by the *calculation of probabilities*, on the supposition that these motions amount to only *forty-three*," says Laplace, "it will be found that there are more than four millions of millions to wager against one, that this disposition is not the effect of chance; a probability much superior to that of the historical events about which we entertain the least doubt. We must therefore believe, at least with equal confidence, that *One Primitive Cause* has directed the planetary motions; especially when we consider, that the greater part of these motions are also nearly in the same plane—*System du Monde*.

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"The six* primary planets are revolved about the sun in circles concentric with the sun, and with motions *directed towards the same parts, and almost in the same plane*. Ten Moons are revolved about the Earth, Jupiter, and Saturn in circles concentric with them, with the same direction of motion, and nearly in the planes of the orbits of those planets: but it is not to be conceived that mere mechanical causes could give birth to so many regular motions, since the Comets range over all parts of the heavens in very eccentric orbits; for by that kind of motion they pass easily through the orbs of the planets, and with great rapidity; and in their aphelions, where they move the slowest, and are detained the longest, they recede to the greatest distances from each other, and thence suffer the least disturbance from their mutual attractions. This most beautiful system of the sun, planets and comets, could only proceed from the counsel and dominion of an intelligent and powerful Being. And if the fixed stars are the centres of other like systems, these, being formed by the like wise counsel, must all be subject to the dominion of One; especially since the light of the fixed stars is of the same nature with the light of the sun, and from every system light passes into all other systems; and, lest the systems of the fixed stars should, by their gravity, fall on each other mutually, he has placed those systems at immense distances one from another.

This Being governs all things, not as the soul of the world, but as Lord over all; and on account of his dominion he is wont to be called *Lord God παντοκρατωρ*, or *Universal Ruler*; for *God* is a relative word, and has a respect to servants; and *Deity* is the dominion of God, not over his own body, as those imagine who fancy God to be the soul of the world, but over servants. The Supreme God is a Being eternal, infinite, absolutely perfect; but a Being, however perfect, without dominion, cannot be said to be Lord God; for we say, my God, your God, the God of *Israel*, the God of gods, and Lord of lords; but we do not say, my Eternal, your Eternal, the Eternal of *Israel*, the Eternal of gods; we do not say, my Infinite, or my Perfect; these are titles which have no respect to servants. The word *God** usually signifies *Lord*; but every lord is not a God. It is the dominion of a spiritual being which constitutes a God; a true, supreme or imaginary dominion makes a true, supreme, imaginary God. And from his true dominion it follows that the true God is a living, intelligent, and powerful Being; and, from his other perfections, that he is supreme, or not perfect. He is eternal and infinite, omnipotent and omniscient; that is, his duration reaches from eternity to eternity; his presence from infinity to infinity; he governs all things, and knows all things that are or can be done. He is not eternity or infinity, but eternal and infinite; he is not duration or space, but he endures and is present. He endures forever, and is every where present; and by existing always and every where, he constitues duration and space. Since every particle of space is *always*, and every indivisible moment of duration is *every where*, certainly the Maker and Lord of all things cannot be *never* and *no where*.—Every soul that has perception is, though in different times and in different organs of sense and motion, still the same indivisible person. There are given successive parts in space, but neither the one nor the other in the person of a man, or his thinking principle; and much less can they be found in the thinking substance of God. Every man so far is he is a thing that has perception, is one and the same man during his whole life, in all and each of his organs of sense. God is the same God, always and every where. He is omnipresent not *virtually* only but also *substantially*; for virtue cannot subsist without substance. In him are all things contained and moved; yet neither effects the other: God suffers nothing from the motion of bodies; bodies find no resistance from the omnipresence of God. It is allowed by all that the *Supreme God* exists necessarily; and by the same necessity he exists *always* and *every where*. Whence also he is all similar, all eye, all ear, all brain, all arm, all power to perceive, to understand and to act; but in a manner not at all corporeal, in a manner utterly unknown to us. As a blind man has no idea of colours, so have we no idea of the manner by which the all-wise God perceives and understands all things. He is utterly void of all body and bodily figure, and can therefore neither be seen, nor heard, nor touched; nor ought he to be worshipped under the representation of any corporeal thing. We have ideas of his atributes, but what the real substance of any thing is we know not. In bodies, we see only their figures and colours, we hear only the sounds we touch only the outward surfaces, we smell only the odours, and taste the savours; but their inward substances are not to be known either by our senses, or by any reflex act of our minds: much less, then, have we any idea of the substance of God. We know him only by his most wise and excellent contrivances of things, and final causes; we admire him for his perfections; but we reverence and adore him on account of his dominion; for we adore him as his servants; and a God without dominion, providence, and final causes, is nothing else but Fate and Nature. Blind metaphysical necessity, which is certainly the same always and every where, could produce no variety of things. All that diversity of natural things which we find suited to different times and places could arise from nothing but the ideas and will of a Being necessarily existing. But, by the way of allegory, God is said to see, to speak, to laugh, to love, to hate, to desire, to give, to receive, to rejoice, to be angry, to fight, to frame, to work, to build, for all our notions of God are taken from the ways of mankind by a certain similitude, which, though not perfect, has some likeness, however. And thus much concerning God; to discourse of whom from the appearances of things does certainly belong to Natural Philosophy. *Principia.*

* There are now known to be *eleven* planets belonging to our system, and eighteen satellites or moons; and Saturn's ring is discovered to revolve round the planet in about 10 hours.—The orbits of the planets are not *circles*, but approach very near to that figure.

* Dr Pocoke derives the Latin word *Deus* from the *Arabic du* (in the oblique case *di*),) which signifies *Lord*. And in this sense princes, are called *gods*, *Psal.* lxxxii, v. 6; and *John* x v. 35. And *Moses* is called a *god* to his brother *Aaron*, and a *god* to *Pharaoh* (*Exod.* iv. v. 16; and vii. v. 8.) And in the same sense the souls of dead princes were formerly, by the Heathens, called *gods*, but falsely, because of their want of dominion.

EUROPEAN PRINCIPLES IN AMERICA.

A late number of the Literary and Evangelical Magazine, published at Richmond, Va. contains an article headed *European Principles in America*, which, it seems to us, deserves some consideration. The object of the writer is to awaken the attention of the community to some spirited and efficient measures for improving the moral and religious condition of the lower classes of society, not only as an essential means of their own happiness, both in this life and another, but also as a measure indispensable to the security and permanency of our civil and political institutions. Some of the facts which he states seem to us not sufficiently known, or, if known, at least not sufficiently regarded. The leading cause of danger is considered as arising from the rapidly increasing number of those, in the United States, who grow up in great general ignorance, and especially without any fixed religious principles. These, it is apprehended, will become the prey of Catholic emissaries, and eventually by the moral influence excited over them, be under the entire controul of those who acknowledge a foreign Master and Head. After premising that a people without settled principles of religion, are prone to superstition, this writer proceeds to say;—

An ignorant population, unsettled as to their religious principles, is not only prone to *superstition* but to *fanaticism*. At this moment, any man with a pale face and a long beard, a singular habit, austere manner of life, and an ordinary degree of cunning, could pass among thousands and tens of thousands of our countrymen for a prophet, and lead them to the greatest extravagancies. Unhappily, we are not without actual proofs in support of this remark. But they who are deeply read in the history of human nature, want no proofs. They know that the elements of these evils are wrought in the very constitution of man as he now is. When such creatures as we are, without fixed principles of religion, fall into sickness and sorrow, the imagination shadows forth terrifick images. The airy nothings are embodied, and receive "a local habitation and a name." Their existence is fully believed, and they are regarded with terror. An artful man, at work with popular superstitions, can do what he pleases with the people. Thousands of facts might be adduced to prove this statement.

In some remarks upon the condition of our country, we are told that even in those parts most favoured with religious instruction, not more than one fifth of the population acknowledge any connexion with any denomination of Christians.* It is estimated also that "of the whole population of this country, there are at present five millions of persons who have no determined opinions on the subject of religion." In twenty years it is supposed that this number will be doubled. Taking these positions for granted, he proceeds with the following remarks on the apprehended consequences of this state of things.

If zeal should not be greatly enkindled, and exertion increased, the population will be continually getting further a head of the means of moral and religious improvement; the number of our countrymen, who have no settled principles of religion will be constantly augmented; there will be a fearful increase of all the evils of irreligion, superstition, and fanaticism. I speak not now of the future consequences of this state of things; of the loss of heaven, with all its glory and felicity: of the perdition that awaits the unholy and profane, the impenitent and unbelieving. I leave these awful subjects to the retired and profound consideration of christians; and address myself to the understandings and hearts of all who love their country. Let them meditate deeply on the effects of this ignorance, of the depravity, the dark superstition, and the untractable fanaticism generally connected with it.

Unwilling as I am to interrupt these musings, I must in a tone of the deepest earnestness inquire, in this age, when a missionary zeal pervades every part of christendom, will the members of the established churches in Europe let us alone? Or rather, will not mighty efforts be made to promote in this country, christianity as it is modified in its external form by the establishment of the old world? If any suppose that in London, in Paris, or in Rome, they are ignorant of the situation of this country, it is a grevious mistake. If any imagine that there is a want of zeal in the propagandists of the old world, they are sadly deluded. Let them read any impartial history of the order of the Jesuits. Let them learn the true character of that body. Learned, subtile, acquainted with the world, trained to the most absolute submission to their Head, and bound by the most solemn vows to the interests of the see of Rome, they penetrate all countries, are found in all disguises, and put on all appearances, to accomplish their purposes. In Europe they are devoted monarchists, in America flaming republicans, in China, Mandarins, and in Hindostan, Bramins. They flatter the powerful, caress the rich, and indulge the young to gain influence. Now this order has been re-established since the fall of Napoleon, in the fulness of its power, and receives the countenance and support of some of the greatest potentates in Europe. Since the year 1815 there has been a decided change in the tone and manner of Papists throughout christendom.—Kept down as they were by the strong arm of the Emperor of France, they were humble and modest.—They have acquired new hopes, and cherish new expectations since his fall.

Now the state of our population invites their labours among us. That large and ever growing part of our countrymen, who have no regular instruction, and no settled principles of religion, furnishes as fine a field as could be desired for the wide propagation of a superstition, contrived on purpose to strike on the senses, and engage the ignorant. The freedom of our institutions removes every barrier out of the way of foreign missionaries. We could not present the least impediment to a propagandist from abroad, without doing a deed, which would at once brand us with indellible reproach and excite universal rage and fury among our countrymen. Yes, the freedom of religion must at all hazards be maintained. But the opportunity thus afforded is used to great purpose. Last year the Pope made an *additional* appropriation of twenty-four thousand dollars a year, for the promotion of religion in the United States, and three new bishopricks were established by him, in our borders. I have good reason to believe that a missionary society at Paris pursues the same work, with an assiduity, a zeal, and liberality, which may well put our countrymen to shame; and that it often receives aid from members of the royal family.—One may see splendid proofs of the liberality of Louis XVIII. in the cathedral church at Baltimore.

To show that the members of the English Establishment are so much aware of the proselyting efforts in this country of the Roman Catholics, as to have become jealous of them, the writer to whom we have alluded makes an extract from a late number of the Christian Observer. This extract relates to bishop Chase, who was then in England, soliciting aid for the establishment of an Episcopal College in Ohio. In recommending the objects of Bishop Chase to the consideration of the benevolent, the Observer says;—

"We cannnot but notice as a strong additional motive for supporting the plans of Bishop Chase, that the Roman Catholic Bishop in the State of Ohio, according to information lately received from that quarter, is now on a special mission at Rome, in order to solicit the means of establishing a college in Ohio; while it is announced in the public papers of

* This may be true of the population of some parts of the Southern and Western States, but it certainly is not true of the population of New-England.

this country, that the Pope has lately made an additional grant of $24,000 to the Society de Propagonda Fide (for propagating the Faith) for the support of the Roman Catholic church in North America. As the great importance of making early efforts in the new settlements of America will, doubtless, cause much of this wealth to flow to the westward, *the friends of the Protestent faith will feel a peculiar obligation laying upon them to strengthen Bishop Chase's hands.*"

After stating that he does not, by this extract, intend to bring the church of Rome into a comparison with the established church of England, this writer proceeds to say;—

All that I want to show is, that the established churches in Europe, regard this country as a place, where they may seek for converts. I consider it as put beyond a doubt, that where religion is not extended by the American churches among our growing population, this will be attempted by missionaries from Europe; and chiefly by Roman Catholics. This plan extends more widely and cuts more deeply than many are aware. I cannot but mark the increasing interest which is taken by Europe in America. Nothing in the whole world creates so much uneasiness in the ruling powers of the old world, as the example of America. The idea of employing force to overturn our institutions has been abandoned. But is there any thing absurd in the supposition that understanding our situation, and the progress of population among us, they are willing to bring the powerful operation of moral causes to bear upon us? And how would our jealous politicians feel, if in a few years they should find some millions of our fellow-citizens as much under the influence of priests, as the populace of Spain or Italy? And what if those priests should own allegiance to a foreign power? I repeat, christianity, in some form, will be the prevalent religion of this country. If it is not extended, as the nation grows, by enlightened teachers, on American principles; the country will swarm with foreign missionaries, who will exert an influence in deep and unappeasable hostility to the very genius of our institutions. And this cannot be prevented but by destroying some of the most valuable parts of our constitution.

CHRISTIAN REGISTER.

BOSTON, SATURDAY, APRIL 23.

We have inserted an article on our first page in relation to the state and progress (or perhaps we should say rather, the want of progress,) of religious education in this country, particularly among the lower classes of society, and in the new settlements at the West and South. It is the article headed, *European principles in America.*

Although the writer may be considered as viewing the subject in a rather more serious light than circumstances absolutely require, and as more alarming than it is in reality,—yet we cannot but think, that it is well worthy the attention of the enlightened part of the community; and that it will receive the attention of every considerate friend of his country, who has any just sense of the intimate connexion between the progress of religious knowledge, and enlightened religious principles, and the stability of our civil institutions.

The great, and rapidly increasing want of religious and moral instruction in our growing community, must be sensibly felt by every person who values the institutions of religion, and who reflects but a moment on the smallness of the number of even tolerably well instructed religious teachers annually sent forth from among us, in comparison with the almost unexampled increase of our population. Whatever may be said against compelling men to support some kind of religious worship, no person who has any pretensions to soundness of intellect, or correctness of political speculation, will pretend, at this time of day, to deny or doubt the importance of an enlightened and exemplary clergy, to the security and wellbeing of every free and popular Government.

The entire freedom of thinking and belief and worship, among us, the great facilities of intercourse and communication between the various parts of the country, together with the extensive circulation of Newspapers and other periodical works, and the general thirst for reading that pervades, in a greater or less degree, the whole mass of the community,—these circumstances will, of themselves, oppose a powerful obstacles to the dangers alluded to in the article here mentioned. These however, alone, would not, we apprehend, be sufficient to avert the danger; though in connexion with the activity and persevering labors of the ministers of what have been called the minor religious sects among us, we think they will do much toward counteracting the influence of any foreign emissaries. By the *Minor Sects* we allude more particularly, to the Methodists, a denomination every day becoming more numerous and more respectable, and who pursue their plans of doing good with that systematic and persevering activity, which, whatever they may *have been*, will not long permit them to continue a *minor* sect. We hope much from their zeal and untiring efforts; and, in a view of the narrowness and the exclusive and bitter spirit of which we have, at the present day so many odious examples, we feel refreshed by the recollection of the numerous evidences we have had of the catholicism and truly christian temper of the leading and most respectable members of this class of our fellow christians.

But powerful as may be the influence which this and some other sects may exert in counteracting the evils alluded to, we still think there is a loud and urgent call on all classes of the religious community, for activity and zeal in furnishing the means of religious education to our poorer population, and to our feeble frontier settlements. We are certainly bound by every consideration of love to our country, as well as of duty as accountable beings, and as stewards of God's gifts, to do all we can to raise our fellow beings in the scale of life, by increasing their self respect, and by infusing a love of knowledge and order, as well as of religious truth and practical goodness; and by imparting to them, as far as we are able, the blessed influences of that holy light by which we have ourselves been cheered and refreshed.

New Paper. A new paper, entitled the "*Franklin Post and Christian Freeman,*" is just established at Greenfield, Mass. and is to be conducted by Jonathan A. Saxton, Esq. It appears, from the first number, which we have just received, that one page of the paper is to be devoted to the cause of religion, and particularly to the interests of liberal christianity. Taking this number as a specimen, we have good cause to hope that it will be a useful paper. The extraordinary intolerance of the orthodox clergy in that region, has created a reaction, and excited, among the intelligent and independent yeomanry a spirit of inquiry which stands in special need of the countenance and nourishment that will be naturally afforded by a religious newspaper conducted on liberal principles. The single fact of the establishment of such a paper in Franklin county, is an evidence of the extensive prevalence of liberal principles in that region, and may be considered an earnest of a still wider and more encouraging extension of these principles.

Self Immolation. By Calcutta dates of Dec. 28. we have an account of a recent instance of self-immolation, of a woman about 35 years of age. We are told that it had every appearance of being voluntary. She mounted the pile unhesitatingly, and declared to the spectators that no influence had been used to induce her to burn. She laid herself down calmly, and it is said was dead in three minutes. Though no force was used in inducing her to burn, yet bamboos were placed across her body so that after the fire commenced she could not have risen if she pleased.

Family Prayers. We are happy to learn that the third edition of Brook's Family Prayer Book, sometime since published by Cummings Hilliard and Co. is just issued from the press. Some entirely new prayers have been added, and we understand that the whole work has been carefully revised, and, it is believed much improved.

Original Communications.

FOR THE CHRISTIAN REGISTER.

Mr Reed.....If I understand the Editor of the Telegraph, he still contends, that the reasoning of those who reject the doctrine of the trinity is similar to that of the Atheist and Sceptic. And this he asserts upon the idea, that they withhold their belief from whatever they do not fully comprehend. Now this is certainly a mistake. Unitarians do not contend, that they must fully understand all the doctrines of natural and revealed religion. They do not pretend that they can comprehend the great and essential doctrine of an eternal, self-existent Being—of the operations of our minds upon our bodies—of the divine fore knowledge and divine influence, and the free agency of man—the resurrection of the body—the indwelling of the holy spirit in our Lord, by which he was enlightened, guided and empowered to work miracles. Yet all these we admit, as fully as those who call themselves *orthodox.*

The Editor of the Telegraph has the candour to acknowledge, that the doctrine of the trinity, as it has been usually understood by the *orthodox*, implies a contradiction. He does not, indeed, say this expressly. But he does say, that he will not contend, "that the Deity is *one*, and yet *three* persons, in the same respects." For that this would be a *contradiction* But, we think, he must be sensible, that such was the doctrine of the *orthodox*, till lately. We do not mean to misrepresent; but the commonly received opinion among trinitarians has been, that though God was *one*, the godhead consisted of *three* persons. It is against such a doctrine, that the Unitarians have protested; have spoken and written.

To say "that God is *one*, in some respects, and that he is *three* in some other respects," I confess is somewhat mysterious. I do not understand, and cannot, therefore, decide upon the proposition. The question simply is, whether, in speaking of the Supreme, self-existent, infinite and eternal Being, we believe and mean, that he is *one*; and whether, he is also more than *one* in any sense or in any respects, except in his various operations, and in the display, at different times, of his various attributes of power, wisdom, holiness, justice, and mercy, in governing the universe and his creatures. But surely no enlightened christian believes in more than *one* God, for these reasons. This is the weakness and error of unenlightened heathens.

I beg, here, to quote some passages of Professor *Stuart*, in his reply to Dr. *Miller*, on the doctrine of the *eternal generation* of the Son, which I think will justify me in withholding my belief from the proposition advanced by the Editor of the Telegraph, as well as from the doctrine of the trinity; and will, perhaps, be admitted as good authority, by the readers of his paper. Professor *Stuart* says, "I am unable to conceive of a definite meaning in the terms, *eternal generation*; and I cannot regard them in any other light than as a *palpable contradiction in terms.*" Who will say, this is more appplicable to the doctrine of the *eternal generation* of the Son, (a favorite term of the really *orthodox*,) than to the Athanasian creed, "*that God is one and yet three.*" Or *one* in some respects, and *three* in other respects?

"A doctrine must first be proved true," continues Mr *Stuart*, "before the inference can be fairly drawn, that the rejection of it is impious. Unless it can be made very *plain*, and be irrefragably proved, it is not proper to call the rejection of it *heretical* and *impious*—The time has come when we ought to *examine* the doctrines we believe. How shall we know whether others have erred, unless their creeds are subjected *anew* to the test of Scripture? It is not only lawful to put them to this test; but it is an imperious duty to do so. For the kingdom of God always has been, and still is *progressive.*"—"There may be *a shew of humility* in receiving what others have believed, without examination; but in every case where there is ability to investigate, and to bring to Scripture test, a failure to do it must arise from an undue regard to the authority of fallible men, or from absolute sloth. Whatever is not found in Scripture, though *extensively* received, will be rejected, by those who love the christian name, as forming no part of the precious system, which God has revealed to man for his salvation." What Professor Stuart said on the "orthodox" tenet of the *eternal* generation of the Son, we say on the trinity—"I do sincerely believe it not only inconsistent with the fundamental predicates of that awful Being, who is self existent, independent and immutable; but I must believe, after a thorough examination of Scripture, that it has no support in the word of God—Must I not follow what I regard as the plain dictates of *reason* and scripture? I cannot hesitate for a moment so to do." Again; "about the *manner* of the derivation of Christ, I have not a word to say; but this must not be confounded with the *fact.* If *generation* or *emanation* from God, do not mean *derivation*, in some sense or other, as a *fact*, then I am *bold* to say, that to my mind it appears an *unmeaning term.* If it do mean derivation, in any method, then it is *impossible* for me, with my views of things, and of language, to see that a Being *derived* can be a Being *self existent* and *independent*, and *impossible* for me to regard God as *supreme.*"

I trust Unitarians will not be the only persons, hereafter, who are charged with exalting human reason, or with denying *orthodox* opinions, because they do not fully comprehend them. The doctrine opposed by Mr. *Stuart*, on account of its utter incomprehensibility, or rather of its opposition to the conclusions of reason, namely, "the eternal generation of the Son," was formerly as important and sacred with the *orthodox*, as that of the trinity.

The difficulty of defending or supporting the real *orthodox* doctrines of the trinity, is evidently perceived by the Editor of the Telegraph, when he contends, not for three persons in the Godhead, but for three *distinctions.* He probably is not ignorant, that this doctrine, formerly called *Sabellianism*, was accounted a great *heresy*; and that it is, at once, giving up the old Athanasian or trinitarian creed. To say, that there are *three* (or more) *distinctions* in the godhead, is really saying nothing, to our weak understanding, or it implies three persons. God operates in various, in innumerable ways. But surely we will not, therefore, like the ignorant and superstitious heathen, multiply our deities according to the various operations of the laws of nature or the different dispensations of providence. The bible teaches, (both we and our trinitarian brethren agree,) that there is but *one* God, self existent, eternal, intinitely wise, powerful, righteous, good and merciful: The author of matter and Spirit, of light and darkness, of our blessings, and our afflictions; "the maker of earth, sea, skies;" who directs and controuls the elements, who has established the laws and supports the system of nature; the Creator, upholder and governor of all; "and in all and through all." It is the same God who punishes and afflicts, forgives and restores; bereaves and blesses; enlightens a Newton or an archangel, and gives instinct to the lowest reptile in the dust; subjects the disobedient and wicked to suffering and misery, and provides for the reformation and happiness of the ignorant, the penitent and the good. All this is the work of *one* God, who changes not; but varies his operations, and his treatment of his moral agents, according to his infinitely wise, holy and gracious purposes and attributes.

If we make *three* distinctions, or talk of *three* modes of operation in the Deity, as do the *Sabellians*, and some *modern* Trinitarians, why may we not, with equal propriety, of many more? Why may we not *seriously* and *reasonably* say, as do the *Hindoos*, "that the doctrine of three persons or distinctions in the God head is as inconsistent with the idea, that the Deity is *one*, as that of three thousand, or three millions."? And, when it is said by the *orthodox* christian, that the tenet he embraces is a mystery and cannot be understood, and therefore is not a subject of examination or of reasoning, may not the *Hindoo*, with equal propriety say, "that his belief of three millions of Deities involves no greater mystery?

What some Unitarians may say, I know not, but I am ready to acknowledge, that I have not the same objection to the Sabellian as to the Athanasian creed. The first implies no contradiction, but only a difficulty.—And I do not pretend fully to explain or comprehend the manner or degree of the participation, by our Lord, of the divine spirit. I am prepared, however, to say, that I believe in the divine *unity* in the strictest sense, and cannot believe in any opinion, which evidently and clearly to my understanding, militates with this fundamental and essential doctrine of all true religion. I have no hesitation in admitting, and I do fully admit, (for so it is already taught in scripture, nor is there any impossibility or contradiction in the doctrine) that the divine spirit was imparted to and dwelt in Jesus, in a peculiar and miraculous manner, to guide, enlighten and assist him in his great work of salvation: Yet that he was a being wholly distinct from the Deity, and dependent upon him for all his powers and qualifications; and that what are called the gifts and operations of the spirit, are the immediate acts of the Deity himself.

It is readily acknowledged, that there is a difficulty in explaining or stating this doctrine, so as to make it perfectly clear and satisfactory to every one. We do not insist upon our particular explanations or views of it. All for which we earnestly contend is what we are fully satisfied that the bible expressly teaches, "that God is *one.*" And we think *one* in all respects; or really and truly *one;* and not *three*, or more, in some other respects. For we cannot find, that it is said in scripture that God is *three*, in any respects. Nor is the term *trinity*, ever used in the bible. It is a *constructive* doctrine only; and we think the express declarations of scripture are inconsistent with it. No one will deny as before observed, that God operates variously in the storm and in the calm, upon the water and wind, as a just Judge and as a compassionate and forgiving Parent. But this affects not at all the doctrine of the divine *unity*, when we are speaking of the Deity, as the supreme, self-existent and infinite Being. And we cannot but think, that the conclusions which follow from the doctrines of the trinity, and which some even avow, show most clearly that it is not true. One is this, "that the Eternal God expired on Mount Calvary."

I would not designedly misrepresent, but must still insist, that the "orthodox" doctrine of the trinity does clearly imply that there are three persons in the Godhead; and that those who have monopolised this epithet, have in condemning Sabellianism, contended expressly for this opinion; which, if it has any meaning different from Sabellianism, gives the idea of three Beings. We are aware, that some, at the present day, who call themselves Trinitarians, and who undertake to condemn all who are not such, have a *new* system, and talk only of three *distinctions*, which is either *Sabellianism* still; or is only saying that the Deity operates in different ways, or in and by different agents, whether angels or prophets; as above noticed.

In our view, to say that there are *three distinctions* in the Godhead, or, that the doctrine of the trinity is only *technically* true, is to give up the *orthodox* creed of trinitarianism entirely. As much so, as Dr *Murdock* has given up the ancient *orthodox* notion of substitution and vicarious suffering, by asserting, that the death of Christ was merely an *exhibition* of the divine abhorrence of sin.

"We do not contend says," the Editor of the Telegraph, "that God is one, and not one; nor that he is three and not three. For this would be a contradiction in terms." Now this is precisely the contradiction which I contend is implied by the trinitarian dogma. For this teaches that though God is one, yet that there are three persons in the God head—and also, that though there are three, yet there is but one. I would not misrepresent. This is the language of the Athanasian creed, and of all trinitarian writers during the two last centuries. For myself I freely confess, I believe in *one* God; and my belief *results* from a careful perusal of the volume of revelation, exercising my reason, however, in comparing different passages. Believing in a Supreme Being, I cannot receive the trinitarian doctrine without supposing that he is *not supreme*; and that he is not *one* spirit, but is divided and has co-equals, as the trinitarians teach. That which is in any way or sense derived, is not *supreme*; and he who is absolutely one, is not at the same time three. The theory of *three distinctions*, be it modern or ancient, implies nothing inconsistent with the doctrine of the Unitarians; or is really Sabellianism; or another way of advocating the notion of three persons, which plainly avowed is inconsistent with revelation and revolting to reason.

It cannot be necessary to repeat the explanation we gave before of several texts of scripture, which are often quoted in support of the doctrine of the trinity; though they have been commented upon anew by the Editor of the Telegraph. We believe the explanation we gave to be natural and consistent with other passages less obscure. We admit, that in consequence of his miraculous character, and of the peculiar and extraordinary communication of divine intelligence and power to him, by God, Christ is called the Son and only begotten Son of God; that it was said, God dwelt in him and enabled him to do the wonderful works he performod and to teach the glorious doctrines which he delivered; That he was God with us, or that God by him was said to have visited his people.

I have extended these remarks further than I intended; and some ideas, perhaps, are again suggested, which were advanced in a former number. I cannot close, however, without acknowledging the temperate and candid remarks of the Editor of the Telegraph; excepting when he insists that the arguments and mode of reasoning of the Unitarians are the same as those of the Atheist. It is possible, that under strong prejudices, and attachment to his own creed, and without much consideration, he may have supposed the reasoning was similar. But upon a careful review, we think he will not contend that the arguments of the one are the same as those used by the other. We are really and seriously of opinion, that the naked, full statement of the trinitarian dogma, is not less a contradiction in terms, than the proposition which he acknowledges is so; viz. "that one is not one, and that three is not three;" for such in truth and *in* substance is the declaration used by those who believe the mysteries of the trinity.

ALPHA BEETA.

FOR THE CHRISTIAN REGISTER.

ROBERT FOWLE.

There is not a more noble use to be made of the inspiration of intellect, than employing it in forming the hearts of children to virtue. He who imparts a new and better motive in the bosom of a child, has sown a seed which will spring up to immortality. A mind of the highest order cannot be more worthily exercised than in bringing the pure principles of the Gospel within the comprehension of the young and the ignorant. This is what is done in the little book just published called "Robert Fowle." The style shows that it is not the production of an ordinary mind. The simple, strong and affecting views of obligation prove that mind to be deeply impressed with the value of "the last best gift" of christianity. It is a story of a poor boy, reduced by the sickness of his widowed mother, to the necessity of waiting with his basket in the market, "to carry home meat for gentlemen who come to buy." His neatness and civil language attract attention, he gets much employment: and is rewarded for his diligence and honesty. He is suspected of theft, but is supported, as all christian children and men are, by the testimony of a good conscience, and finally exculpated by the real thief, whose dislike he has overcome by his kindness and generosity. Any child may understand the story and the lesson: and none can be better suited to guard children against the temptations to falsehood and fraud.

If any one who reads this, know a boy of any age, in danger of these temptations, let him give him this little book. The boy who begins it, will certainly finish it; he will understand it, and he can hardly fail to be moved by it. It may be that the lesson of the constant inspection of the eye of God, shall make an impression which will never be erased. E.

FOR THE CHRISTIAN REGISTER.

Mr Reed—Allow me to recommend to the attention of your readers the second edition of the Worcester Catechism, compiled and recommended by the Worcester Association of ministers in this state, and recently published by Cummings, Hilliard, & Co. The following notice of the work is extracted from the Christian Disciple for July and August 1822.

"It is divided into three parts. The first part contains the simplest principles of moral and religious

knowledge, and the most important precepts of religious obedience, in language perfectly adapted to the comprehension of children." * * *

"The second part contains questions on the Old Testament. They are principally historical, relating to those persons and events, an acquaintance with which is of the most consequence in reading the sacred volume. Some are chronological, giving the date of those remarkable events, or distinguishing epochs, to which the rest of the history may be referred.—Some are geographical, pointing out the situation of many important places. Some relate to those circumstances in the contemporary history of other nations, to which allusions are sometimes made in the Bible. Some describe the great feasts of the Jews, about which children are apt to be told nothing, and, therefore to have erroneous conceptions of some passages.

It is readily perceived that all this is valuable information, which must essentially aid the intelligent reading of the Scriptures. Children are thus furnished with a sort of key, by which they will be able to unlock many difficult passages for themselves. The plan we believe to be new, so far as relates to this particular."

"The third part contains questions on the New-Testament, upon a similar plan with those on the Old. They are confined principally to stating general principles and leading facts, the knowledge of which is necessary and sufficient to illustrate much of the gospel history, and which does not ordinarily find place in catechisms. We esteem this exceedingly judicious and useful."

In the second edition, a number of prayers for young children are annexed to the first part, some of which were compiled from different authors, and some are original. With the exception of the prayers, and a few verbal alterations, the second edition is like the first.

The following are two of the prayers here alluded to.

A Prayer for a Child that is sick.

Be pleased, O Lord, to look upon me and pity me. Oh! my God, take away my pain and make me well again. Help me to be patient, and thankful for the tender care that is taken of me; and may this sickness make me a better child; and, if I die, may I go to heaven, where I shall never be sick or unhappy any more.

After Recovery from Sickness.

I bless thee, O my heavenly Father and Friend, that thou hast taken away my pain, and given me health and strength. May I never forget thy goodness, or the kindness of my dear friends; and may I always endeavour to please thee, and make all around me happy.

General Intelligence.

CANALS.

A Canal is contemplated from Winnepiseogee Lake, to Portsmouth. A writer in the Portsmouth Journal thinks the Canal should unite with the Piscataqua river at the mouth of Bunker's Creek, about a mile above Piscataqua Bridge.—When an application was made in 1818 to the Legislature for the privilege of constructing a Canal from Winnipiseogee Lake to the Merrimack river at Salsbury, a distance of 24 miles, it was ascertained that the elevation of the surface of the Lake above that of the Merrimack at Salsbury, was *two hundred* and *thirty feet*. This fact is stated in the Rockingham Gazette, in connexion with some remarks on the project of the inhabitants of Boston and Concord, N. H. for opening a canal between Concord and Plymouth, N. H. If a canal should be opened to Plymouth, there will then be only a distance of twenty-two miles between the canal and the Connecticut. The greatest obstacle to a water communication between these two places is said to be the height of the land in the vicinity of the river. Twelve miles of the distance is through Baker's river, without obstruction. Baker's pond, which we understand to be situated between the boatable waters of Baker's river, and the Connecticut, is said to be two hundred feet above the level of Baker's river, and six hundred and forty feet above the level of the Connecticut.

The attention of the people of Plymouth, N. H. and in that neighborhood has been called to the subject of uniting the Merrimack and the Connecticut at that place.

A plan was on foot in 1816 for connecting the Connecticut river with the Merrimack, between Concord and Claremont, by a canal running through the Sunapee Lake. The surface of this lake was found to be 814 feet above the Connecticut at Claremont, and 874 above the Merrimack at Concord; the whole distance being fifty-seven miles. This project seems to have been early abandoned.

CONCORD CELEBRATION.—The fiftieth anniversary of the battles of Lexington and Concord, was celebrated at Concord on Tuesday. The Corner stone of a Monument in memory of these events, and of the men who fell on that day, was laid with masonic ceremonies, in the morning. This monument is situated in the public square, between the church and the court house. After this ceremony, a long procession, escorted by three handsome companies of light infantry, moved from the Court House to the Church, where an Oration was delivered by Professor Everett. A very large audience was assembled, among whom, besides inhabitants of Concord and the vicinity, were a number of gentlemen and ladies from this town. *B. D. Adv.*

The following HYMN, by Rev. James Flint of Salem, and an Ode by Dr. James G. Percival, were sung on the occasion. We have not room for the ode this week.

O GOD, SUPREME o'er all the earth and skies,
TO THEE our fathers' suppliant eyes
Were rais'd for help, when loud the alarm
Of battle call'd the *Brave* to arm.

Here, on this consecrated ground,
Where sleeps their martyr'd dust around,
Their sons exulting raise to Thee
Their grateful hymn of JUBILEE.

Thou did'st inspire the *patriot band*,
Thy breath the *Flame of Freedom* fann'd,
And bade her banners glorious wave
To marshal here the *Free and Brave*.

In that dread hour, when needed most,
THY MIGHT was with the gathering host,
When first the royal hireling brood
Provok'd *resistance* unto blood.

The blood, that dye'd that day the field,
A nation's INDEPENDENCE seal'd;
That blood sent up its cry to Thee,
A nation's pledge of VICTORY.

Our *fathers'* deeds, in deathless song,
Time in his course shall bear along;
Their sons, still happy, brave and free,
Shall own their *boundless debt* to THEE.

PRESIDENTIAL APPOINTMENT. It is announced in a Washington paper of Thursday the 14th instant, that the President has appointed the Hon. RUFUS KING, of New-York, to be Envoy Extraordinary and Minister Plenipotentiary to Great Britain, instead of Mr Rush, who is appointed Secretary of the Treasury.

Mr King was appointed Minister to England, by President Washington. He remained in England eight years, the term prescribed by custom in such cases. He returned at his own request two years after Mr Jefferson's elevation to the Presidency. The Columbian Centinel has the following allusion to this appointment.

The appointment and acceptance of Mr King, as Minister to London, is officially confirmed. With one or two solitary exceptions, this appointment has received the unanimous encomiums of the whole Editorial corps.

The journeymen carpenters of this city have refused to work more than 10 hours per day, and there is, we unstand, a general suspension of labour among them. At a meeting on Monday evening, it is said upwards of 450 were present.

The Master carpenters have published a very calm and temperate statement on the subject, and express their resolution to adhere to their old regulations; and a number of the principal persons concerned in building in the city, have also published an address to the public and to the Journeymen carpenters, in which they express their determination to support the master carpenters in their adherence to the old rules of work.

CUSTOM HOUSE DUTIES. The largest amount of duties that has ever been secured in a single day, at any one of our Custom Houses, was bonded on the eleventh instant, at New-York. Viz. *seven* hundred and fifty thousand dollars.

The influence of the New-York canals on the prosperity of the city of New York, is alluded to in the following manner by Governor Clinton, in his reply to the committee of the Pearl-Street merchants.

In one year more houses have been added to New-York than at present compose the ancient and prosperous city (*Albany*) in which I now address you."

FIRES. A destructive fire was experienced in the woods in Quincy, onSaturday and Sunday last.

The Barnstable Gazette has accounted for the luminous appearance of the heavens on Sunday evening last. It was occasioned by a fire in Sandwich woods; lose estimated at 10 to $15000. The Glass House Company are stated to be losers.

The house of Mr. David Wiley, in South Reading, was consumed by fire on Saturday night last, with most of its contents.

AMHERST COLLEGE.—The following Gentlemen constitute the Faculty for Instruction and Government, under the recent charter, viz:—Rev. HEMAN HUMPREY, D. D. President, and Professor of Theology and Intelectual Philosohy.—Rev. NATHAN W. FISK A. M of Weston, Prof. of Greek Language and Belles Lettres.—Rev. JASPER ADAMS, A. M. of Charleston S. C. (late Prof. in Brown University,) Prof. of Mathematicks and Natural Philosophy.—Rev. SOLOMON PECK, A.M. of Providence, R. I. Prof. of the Hebrew and Latin Languages.—Rev. JONAS KING, (now in Palestine,) Prof. of Oriental Literature.—SAMUEL M. WORCESTER, A.B. of Salem, Prof. of Rhetoric and Oratory.—JACOB ABBOTT, Jr. A. M. of Brunswick, Me. Associate Prof. of Mathematicks and Prof. of Chemistry.

ORIGIN OF THE LATE FIRE. Capt. Henry Purkitt has published sixteen depositions of individuals worthy of confidence, which amply prove, that there had not been fire or light in his Inspection Office (where the fire originated) after 5 o'clock on the day preceeding the calamity; that on Thursday noon, the office was visited by the Clerk, for a few minutes, when all was safe; and the report of there having been a frolick of the Coopers' apprentices in the shop under the Inspection Office, on that day, was a gross fabrication. It was also proved, that on two former occasions abortive attempts had been made to set fire to the same premises.

A bill was introduced in the N. York Legislature April 15 directing the Canal Commissioners to furnish aid and information to the Commissioners appointed by the state of Massachusetts to survey the route, and ascertain the practicability of a canal from Boston Harbor to Hudson river.

A society has been formed in Holland, which has established companies, with life boats, to afford relief to vessels in distress on the coast—for the preservation of the lives of Mariners and of property. One of these boats saved the lives of the crew of the Am. Brig Virginia. The subscription to the above Society, from foreigners and natives, which entitles a person to become a Member, is only ten guilders, subject to a payment of three g. pr. an. Thus for a very small sum immense good may be done. The Government has voted 8 millions of guilders for repairing of the dykes, &c.

MELANCHOLY ACCIDENT.—On Monday, Miss Julia Turner, daughter of the Hon. Charles Turner, Superintendant of the Navy Hospital, in Charlestown, and Miss Miriam Jacobs, of Scituate, were drowned in Charles River, by the sudden oversetting of a sail-boat. *Statesman.*

A new mine of coal has been found in Clearfield county, Penn. on the banks of the west branch of the Susquehaanah. Specimens have been brought to Baltimore, which are of a different kind from the coal, the product of the region of Wikesbarre and its vicinity—its qualities are precisely those of the best Richmond coal—it is as easily ignited, and produces a pleasant, intense and blazing fire.

CRUELTY. In the Montreal jail, recently a man died who had been confined there three years for debt. His friends and physicians a short time before his death earnestly besought his creditors to suffer him to be removed to the hospital, as affording the only hope of prolonging his life—but the creditors were inexorable—"the iron entered into his soul" and he died.

It has been announced that a new periodical publication is to be established at New York, entitled the *New York Review, and Atheneum Magazine*. It is to take the place of the Atlantic Magazine, and is to be conducted by Dr. Henry James Anderson, and William C. Bryant. Esq.

TYPHUS FEVER.—The typhus fever prevails to such extent in one of the prisons of New York, that, to prevent the spreading of the disease, between forty and fifty vagrants have been discharged.

A severe frost was experienced at Cheraw, S. C. on the 4th inst. All the fruit in the neighbourhood was supposed to be killed. There was also a frost in the vicinity of Charleston at the same time, but so light that no ill effects were expected to result from it.

A meeting of the friends of Irish Catholics has been held in New-York. The Association proposes to have papers printed in the Spanish and English languages in South America.

The Legislature of New York have granted a charter to a new bank, with a condition that it shall pay a bonus of $75,000 to the children of the late Mr. Fulton.

There are three weekly Newspapers published in Worcester, and they are all issued on Wednesday.

BOSTON EYE INFIRMARY. *Scollay's Building Pemberton's hill.* This institution is similar in all respects to the London and New-York Eye Infirmaries, and has for its object, the relief of poor persons afflicted with diseases of the eyes and ears Open Monday, Wednesday & Friday, between the hours of 11 and 12, under the direction of Drs. Reynolds and Jeffries, who will give their personal attendance at this hour, and such advice and remedies, as the respective Diseases may require, *gratuitously*. In all cases where the violence of the disease, or other circumstances may render Patients unable to attend at the Infirmary, they will be visited at their own places of abode by making application at the above-mentioned time and place.

EDWARD REYNOLDS,
JOHN JEFFRIES,

A Stone Church, Market House and Town Hall, and many other buildings, are to be erected in Portland this season.

A committee has been appointed by the town of New-Bedford, to take measures to effect a division of the County of Bristol. The co-operation of the towns of Fairhaven, Dartmouth, Westport and Troy, in the county of Bristol, and of Rochester and Wareham, in Plymouth, is to be invited.—New Bedford offers to provide a Jail and Court House, if it be made the shire town.

ALDERMEN OF BOSTON. The Board of Aldermen for the ensuing year consists of George Blake, Thomas Welsh, Henry J. Oliver, Josiah Marshall, John Bellows, John Bryant, Daniel Carney, and John D. Dyer, Esqrs.

The five latter gentlemen were elected on Wednesday, as that number of the gentlemen first elected declined the offer.

Hon. JOHN RANDOLPH has been re-elected to Congress.

The aggregate profit to the United States on the stock of Cotton now held by our merchants, is computed in a New-York paper at seventeen millions five hundred thousand dollars.

FROM ENGLAND. A Liverpool paper of March 24 was received in this City on Sunday, by passengers landed at the Vineyard from the Ship Corrinthian, and who passed through the city for Canada. Nothing material had occurred since the last arrivals. Mr Huskisson had made a proposition in Parliament for removing restrictions on the trade of the colonies.

TRADE OF LIVERPOOL. Mr. Huskisson stated in the House of Commons, that the traffic, by Canals between Liverpool and Manchester, exceeds one thousand tons per day, and that the exports from Liverpool, which in 1821 were 11,500,000*l*, had increased in 1824 to 19,000,000*l*. These facts were stated in the course of a debate on the subject of a *Rail Road* from Manchester to Liverpool.

LONDON, *March* 14.—Brussels Papers to the 12th inst. arrived this morning. It is mentioned, under the date of Augsburg, March 4th, that the Empress of Austria, was about to visit the King of Bavaria, (her father) at Munich. She is then to proceed to Verona, where she will be joined by the Emperor. Their Imperial Majesties afterwards go to Milan, where Prince Metternich will be ready to receive the Emperor on his arrival. It would seem from what follows, that some diplomatick business is expected to be transacted at Milan as we are told "it is still reported that the emperor of Russia and the King of Prussia will come to Italy in May, and that counts Nesseldore and Bernstorff, will have conferences, at Milan, with Prince Metternich."

We subjoin an extract relative to the affairs of the Greeks; "Our correspondent at Trieste informs us that it is generally reported, and believed, that a secret negociation is on foot between Sir F. Adams, and the Greek Government. The Lord High Commissioner, who went from Zante, to a place near the coast of the Morea, had there a long conference with two members of the Greek Government. On the 20th of January, the blockade of the important fortress of Patras, was again complete by sea and land. On the land side, it is formed by a numerous corps partly composed of the troops that contributed to subdue the rebellion of Colocotroni. Thirteen ships of war are stationed before the fortress, and render, all communication with the Ottoman garrison impossible."

FROM FRANCE. The latest dates from France were to March 14. The House of Deputies had still before them the law for an indemnity to the emigrants.

We perceive by our Paris papers that a Greek committee has been formed in the French metropolis to receive contributions and otherwise assist the Greek cause. it is composed of twenty persons, all of them of high rank and reputation. The *Journal des Debats* of the 28th February remarks, that the French loan to the Greeks, the objects of the committee, &c. are but indications of the national sentiment towards them, which will be shown in a more marked and efficient manner; and that great events are in preparation, such as the settlement of the policy of Europe, with regard to Greece and South America, before the end of the present year. *Nat. Gaz.*

SPAIN.—A letter from Cadiz, of March 2d. says—"The new French General is liked and I think we are to have changes in Spain, soon and for the better.

One of the last letters from Cadiz, received in London, says—"The French General has at length determined to act vigorously, and put a stop to the butchery which has so long been going on, of persons imprisoned for opinion.—Last week a Spanish escort was stopped by a French patrole, as it was conducting the Ex-Deputy Antello, and two of his colleages, from prison, on their way to Madrd for trial, the French General having given orders that no person should be taken from prison without his authority.

NAPLES, Feb. 21. The new King is very popular; and has adopted numerous measures for the benefit of his subjects. He has renewed his remonstrances against the occupation of ports of his kingdom by the Austrian troops, and demanded their speedy evacuation; declaring his full confidence for his safety in the fidelity and loyality of his subjects. It is said, he contemplates a free pardon to most of the Constiutional exiles, on condition of their speedy return to the kingdom, and taking the oaths of fidelity.

☞ In our last we inserted a poetical extract entitled "The Grief of Judah." The paper in which we found it attributed it to Rev William Muller, of Pennsylvania, and without examining the claim, or particularly considering whether we had seen it before, we gave the same credit for it. We since learn that it is from Moore's Sacred Melodies.

MARRIAGES.

In Salem, Mr Wm. Jones, Jr. of Danvers, to Miss Sally Chase, of Salem.

In Medfield, Augustus Plympton, M. D. of this city, to Miss Hannah Brock, of M.

In Winchester, Mr Crosby Rand, of Westminster, Mass. to Msss Fanny King, of Boston.

DEATHS.

In this city, Mrs Betsey, wife of Mr Joseph Ripley, aged 34

On Sunday evening last, Mrs Catherine Whitney Nutson, aged 20, daughter of the late Mr Joseph Tucker,

At Quincy, Mrs Ann wife of Mr George W. Beale, aged 38.

On Board the ship Franklin, on her passage from Chrleston, to New York, 5th inst. 22 hours from Charleston, Benjamin Whitwell, Esq. of this town, Counsellor at law. Mr. Whitwell had been to Charleston for the benefit of his health.

York New, Silas Walker, aged 25 years, son of Augustus Walker, Esq. of Mrssachusetts.

In New-Hampton, (N.H.) widow Sarah Kelley, aged 104 years.

In Bow, N. H. April 5th Rev. Henry Veazy, aged 39, pastor of the Baptist Church in that town.

WEEKLY REPORT OF DEATHS IN BOSTON.
FROM THE HEALTH OFFICE RETURNS.
Ending April 16.

April 8.—Napoleon B. Sibley at Rainsford Island. 9th.—Betsey Lamb, 47; William H. Bowditch, 14 mo. 10th.—Ellen G. Price, 2 1-2; Sarah E. Lillie, 14; Wm. Mewburg, 4 weeks; Abraham Butterfield, 13 mo.; Rebecca Breed, 65. 11th—Timothy Houghton, 27; John W. Worsley, 14 mo.; Sarah Ann Hobbs; John J. Pickering, 22; William Spear, 42. 12th.—Rachel North, 34; William T. Rogers, 29. 13th—Samuel D. Clapp, 2; John Harrington, jr. 16 mo.; James McKinnie, 34; Catharine Ryan. 14th.—John Connelly, 15 mo.; Minerva Rogerson, 36. 15th.—Ann Jane Kelley, 2; William Sims, 62; Margaret M. Masters, 3 mo.; Susan H. Gulliver, 4. 16th.—David Elliot, 47.

YOUNG LADIES SCHOOL.

THE public are respectfully informed that Miss BATHSHEBA WHITMAN will take charge of the FEMALE SCHOOL in East Bridgewater during the ensuing Season. The first term will commence on the 2d Monday in May. Tuition from 25 to 30 cts. per week—Board in the neighbourhood on reasonable terms—For admission to the School or information respecting it, apply to the Subscriber. S. L. MITCHELL.
East-Bridgewater, April 23d.

WILLIAM BROOKS

TENDERS his thanks to the Parents and Guardians of the Children, who have been placed under his instruction the last year, and solicits a share of the public patronage. His School is open for the reception of Masters and Misses, No. 10 Portland-Street but will be removed as soon is he can find a more eligible situation.

He teaches Reading, Writing, Arithmetic, English Grammar; also the Analysis of sentences with rules for pointing the same; also Geography with the use of the Atlas and Globes, with a solution of problems; also History, Astronomy, Natural Philosophy, Rheterrick, Logic, &c.

He will employ an Instructress to teach Painting and Needle work in all its branches.

N. B. Terms reasonable, and made known at his school, No. 10, Portland-Street.
Boston, April 23, 1825. 3w

ROBERT FOWLE.

FOR SALE at this offiice, and by *Cummings, Hilliard & Co. Monroe & Francis*, and the Booksellers generally, a small book of 34 pages, entitled *Robert Fowle.*

It was written by a parent for his son, and at the solicitation of some friends has been published. It is not enough to say of this book that it may be *safely* put into the hands of children; though this is more than can be said of most of the books they read. It is, as all children's books ought to be, entirely *christian* in its whole spirit and tendency.

For sale also by *J. W. Foster*, Portsmouth, N. H. and *J. R. Buffum*, Salem.

ATHENEUM, No. 2—Vol. 3.
NEW SERIES.

PUBLISHED this day by JOHN COTTON, corner of Washington and Franklin-streets.

CONTENTS.

A Dream of the Pyramids,
Clotilda of Kynast, a Silesian Legend,
The Confessions of a Cantab,
The Novice in Town,
Valedictory Stanzas, by the Author of the Improvisatrice,
Giulio, an Improvisation of Bonaparte,
Danish Traditions and Superstitions—The Weird Wanderer of Jutland—Swend Felling—Holger the Dane,
The Grave of the Suicide,
Lines to a Lady,
American Writers. Dr. Belknap—Anthony Benezet—Edmund M. Blunt—Botany—Burke—Professor Cleveland—Dewitt Clinton—Cooper—Croaker—Cadwallader Colden,
An Animal Clock,
Safety for the Living and the Dead,
The Conway Papers,
Hebrew Manuscript,
Oil for Watchmakers,
Large and Small Horses. April 15.

REMOVALS.

LYMAN, TIFFANY & Co. have removed to Cornhill Square, Joy's Buildings, near the head of State Street.
DEXTER & ALMY, to Nos. 18 and 20 Market Street, South side.
J. L. CUNNINGHAM, to the Union Bank building in the rear of Messrs S. G. Williams & Co.
PARKS & CHILD, to Chamber No. 55, Kilby Street.
PAYSON PERRIN, may be found at present, at the Counting Room of E. Farley, State Street.
SEWALL, WILLIAMS & Co. to the lower floor of the store occupied by Messrs. Tappan and Kendal, No. 65 Kilby Street.
S. H. NORRIS, to No 61 Market Street up stairs.
SAMUEL SUMNER, to No. 192 Washington street.
HUBBARD GREENOUGH & Co. May be found at No. 30 Broad Street.
CLARK & SEARS, to No. 27, Market Sreet.
WILLIAM WHITNEY, to Chambers over W. S. Lawrence, No. 41 Kilby Street.
RICHARD WARD, to store No. 6 Lindall Street.
MITCHELL & FREEMAN, may be found at the store of Calvin Haven & Co. No. 16 India street.
EDWARD CLARK & Co. to rooms over the American Bank, Congress stseet.
FRANCIS WHITNEY, to No. 22 Central Wharf.
WILLIAM H. WARD, & Co. to Chambers No. 36 Broad street.
SKINNER & DUNN, to Chambers No. 13 Phillip's Buildings

THE BADGE.

"THE BADGE, *a Moral Tale for Children, by the author of* "JAMES TALBOT," "The FACTORYGIRL," &c. &c."

The leading purpose of this little work is to impress on the minds of children the importance of forming habits of self-denial, of controling their selfish dispositions, and of studying the happiness, and gratifying, as far as they have power, the wants and desires of their brothers and sisters, and play-mates, and of cultivating generally a noble and generous feeling and conduct towards every one around them.

☞For sale also by J. R. BUFFUM, Salem, & J. W. FOSTER, Portsmouth, N. H.

HYMN BOOK FOR CHILDREN.

MONROE & FRANCIS, 128, *Washington Street*, have just published, a small work, *very much wanted*, entitled Hymns for Children, sellected and altered, with appropriate texts attached; by the author of "Conversations on Common Things." "Early lay the foundation of piety; look upon the universe which you inhabit, not as the abode only of human cares or human joys, but as the Temple of the Living God, to whom your praise is due, and to whom your best service is to be performed."

TO BOOK BINDERS AND PRINTERS.

TO LET, Commodious and Convenient Rooms fitted up for a Book Bindery.
ALSO, Rooms for a Printing Office.
Payment Received in Binding and Printing.
April 13th CUMMINGS, HILLIARD, & Co.

PEW No 28,

IN Rev. Mr WARE's Meeting-House, will be let on reasonable terms. Apply at this office.
April 9.

FOR SALE.

ONE Share in Boston Library, for sale by CUMMINGS HILLARD & Co. April 9, 1825.

TO LET.

PART of House pleasantly situated in Cambridgeport near the Brick Meeting House, containing a parlour, kitchen and four chambers. Also a barn adjoining the same. Inquire at this Office.

POETRY.

From the Providence Journal.

THE STAR VISIBLE AT NOON DAY.

Beautiful Star! why dost thou essay
To blend thy mild beams with the sun's bright ray?
Can'st thou, vain one! hope to shine like him,
And knowest thou not, thou art cold and dim?
Brightest and purest gem of the night,
O haste thee away with thy love-giving light.
I thought, when I saw thee look dim in the sky,
Of the mind of man when he soars too high,
And presumes, O God! in her pride to scan,
Thy counsels deep, and thy ways to man.
Beautiful Star! hast thou come to win,
A new smile from the sun to array thee in,
That thou may'st shine with a lovelier light
When thou and thy sisters convene at night?
So cometh the saint in his hour of need,
With the Great Source of Goodness and Love to plead
For one divine smile to calm his fears,
And direct his path, in this dark vale of tears!
Or, beautiful star! must we gaze on thee,
As the ominous herald of things to be;
May nations read in thy light their fate,
Go haste thee away, thou hast come to late,
For the astrologer, long hath been forgot,
And the world, though it gaze, will heed thee not!
Stop, beautiful Star! was it thou that smil'd,
On the native hills of the Holy Child?
O stay if thou didst, pure celestial gem,
And we'll bless thee, bright star of Bethlehem!

Miscellaneous.

BURYING IN CHURCHES.

The attention of our citizens has within two years past, been frequently called to the subject of interments in churches, and we are happy to perceive, from the course which our City Authorities have taken of late, that a just view seems to be entertained of the injurious effects of the practice. When permission was given for the construction of vaults under St. Paul's, and Park Street churches, the subject had received but little attention. It has since excited attention, and has been considerably discussed; so that we trust there is but little danger that the privilege of burying in churches will be extended any further. We are confirmed in this belief by learning that several applications, (one even from South Boston, where it would, at present be less injurious) have been refused. That the practice of *city interments* is not a popular one, we are happy in being led to believe, by the result of the late vote, in town meeting, relative to a new burying ground below the Common.

The following extracts from a communication which appeared in the Gentleman's Magazine for 1749, are much to the point in showing the deleterious effects of this practice, and will tend, we hope, to keep alive the just impressions which seem to have been made on the public mind, in relation to this subject.

M. Hauguenot, professor regius of physic in the University of Montpellier, delivered, at a public meeting of the Royal Academy of Sciences in that city, on Dec. 27, 1746, a Memorial which greatly concerns the citizens health, viz. against burying in churches. It was prohibited, by a law of the 12 tables, to inter, or even to burn a dead body within *Rome*. The wisdom of this law, though a *Pagan* institution, caused it to be strictly observed during the first twelve centuries of the church; and its disuse proceeds from pride and covetousness. M. Hauguenot enters the lists against such a pernicious abuse. The zeal of a patriot, and the knowledge of a consumate physician, shine in his book; is it not then an amazement that this error should stand its ground against such forcible remonstrances?

Far be it from me, says he, to beat an alarm, and disturb the people with needless apprehensions; but, as a lover of mankind, I can conceal nothing which calls for redress, and a well grounded precaution.

It is no new thing that persons have been struck with sudden death at burials in the vaults of churches; but the misfortune which happened at Montpellier on Aug. 17, 1744 is more dismal than any other account of that kind. Three persons were stifled, one after another, in one of the common vaults of our Lady's Church at Montpellier; the two last having gone down into it to succour the first; and many others, whose good will made them venture to relieve him, owe their survivance to some preservatives which they had taken before-hand; yet this did not prevent its being fatal to one. At last they were obliged to drag up the three carcases with grappling irons;—their cloathes had a horrible stench, were damp, and covered with a yellow and green matter, not unlike rust.

M. Hauguenot was appointed by the magistrates to examine the qualities of this deadly vapour, which had thus instantaneously destroyed three persons.—He observes, 1 that, as soon as he had caused one of these vaults to be opened, it emitted a noisome fume, more or less strong according to the temperature of the air. 2 That this fume so quenches all burning bodies, as not to leave any the least appearance of fire. 3 That, in a minute or two, it strikes dead the most lively and vigorous animals, even cats. 4 That the malignity of this fume is very lasting; since, its exhalations out of a bottle, which had been filled with it six weeks before, its effects were equally violent.

M. Hauguenot asserts, that the infection, which dilates itself upon opening a vault, may occasion epidemical, and even pestilential distempers; for such putrid exhalations naturally tend to communicate a putrefying motion in digestion, and sanguification, which produces pestilential distempers; and, this will mostly happen, when these exhalations have not been dispersed by the wind. And accordingly, it has been observed, that a plague has often been preceeded by a long calm.

The hurtful effects of these corrupted vapours, are too frequently attested in history. Ambrose Pare relates, that the Agenois, with the adjacent country, was desolated by a pestilence, brought on, by exhalations from a pit, in which a great many dead bodies had been thrown. Pompey's army was ravaged by a plague, occasioned by leaving the dead horses unburied. The putrefaction of less animals, and even insects, has had the like lamentable effects nay, sometimes effluvia, which have been expelled by earthquakes, or even the bare stirring of the erth in digging, has been productive of the same extensive destruction. All nature, then, seems to cry aloud, that interments in churches are a nuisance to society.

In the same number of the Gentleman's Magazine, there is some account of a pamphlet which had then just been published on the subject. We give the following extract.

The author next proceeds to show how detrimental burying in churches is to health, even though the vaults should remain closed, seeing there is a continual exhalation from them of noxious vapours.

It is not only this evil, which the zealous author combats; he disapproves, and very justly, the burying in towns. The air in them is already but too unwholesome, without adding the loathsomeness of carcases to its malignity. Why do we chose to live in the midst of a more extensive contagion, than those epidemical sicknesses, which afflict nations; and, though divine scourges, are but for a season? A contagion, caused only by the air, is soon dispersed, but a continual one is produced by the execrable practice of burying in towns; and, upon this account, all buryings were prohibited within the walls of ancient *Rome;* even the ashes of the dead, who had been burnt, and which, consequently, were incapable of infecting the air, were not to be brought into the city. The same thing might easily be done with us. A few herses, to be paid by those who were able, under an obligation to carry out the poor gratis, would be sufficient in a large town. With regard, says the author, to the specious objection of the church's profit, surely this ought not to be preferred to the reverence due to those sacred edifices, and to the health of the inhabitants.

[From the Scotsman.]

RAILWAYS.

Railways are a much more recent invention than canals; and for particular purposes, such as the conveyance of coal, stone or other heavy commodities down a short inclined plane, sloping at an angle of three or four degrees, they are decidedly superior.—As a means of general communication, they are cheaper in the first outlay than canals, more commodious in some respects, and adapted to a greater variety of situations—but so long as horse power was the only power employed, it may be doubted whether the balance of advantage was not in favor of canals. We are quite satisfied, however, that the introduction of the locomotive steam power has given a decided superiority to railways. Indeed we are convinced, and we hope, by and by, to convey some share of the conviction to the minds of our readers, that the general use of railways and steam carriages, for all kinds of internal communication, opens up prospects of almost boundless improvement, and is destined, perhaps, to work a greater change on the state of civil society, than even the grand discovery of navigation.

Iron railways are of two descriptions. The flat rail or tram road consists of cast-iron plates about three feet long, four inches broad, and half an inch or an inch thick, with a flanch or turned up edge on the inside to guide the wheels of the carriage.—These plates rest at each end on stone sleepers of three or four hundred weight, sunk into the earth, and they are joined to each other so as to form a continuous horizontal pathway. They are of course double, and the distance between the opposite rails, is from 3 to 4 1-2 feet, according to the breadth of the cart or waggon to be employed. The edge rail, which is found to be superior to the tram rail, is made either of wrought or cast iron. If the latter is used, the rails are about three feet long, 3 or 4 inches broad, and from one to two inches thick, and they are joined at their ends by cast metal sockets attached to the sleepers. The upper edge of the rail is generally made with a convex surface, to which the wheel of the car is adapted by a groove made somewhat wider. When wrought iron is used (which is found to be almost equally cheap with the cast metal, and greatly preferable in many respects,) the bars are made of smaller size, of a wedge shape, and 12 or 18 feet long, but they are supported by sleepers at the distance of every three feet. The waggons generally used run upon four wheels, of from two to three feet diameter, and carry from 20 to 50 hundred weight. Four or five of these are drawn by one horse. On the dead level railway constructed by Mr John Grieven for Sir Jno. Hope, near Musselburg, which is one of the most perfect in Britain, a single horse draws five loaded wagons, each containing 30 hundred weight of coals, at the rate of four miles an hour—in all, seven and a half tons exclusive of the wagons, which weigh 3 tons more. Reducing the velocity to two miles an hour by Professor Leslie's rule, the horse should drag 12 tons, or 15 tons including the wagons. Mr Stevenson observes, that, "an ordinary horse, upon a well constructed edge railway, on a level line of draught will work with about ten tons of goods."

Railways are generally made double, one for going and the other for returning. The breadth of ground required for a single railway is from 9 to 12 feet; for a double one from 15 to 25. The expense of a double road, including the price of the ground may be estimated generally at from £3000 to £5000 per mile, or from *one half to one third*, of the expense of a canal.

From a late Foreign Publication.

ATHENS.

Pausanius, in his Attics, Chapter XXVI. mentions a well in the citadel, in the Temple of Erectheus, cut in the rock, said to contain salt water, and to yield the sound of waves when the south wind blows. This well, after remaining closed up and unknown for perhaps a thousand years, was discovered in 1823, as we find from a letter in a French journal. Want of provision, and, still more the want of water, compelled the Turks to surrender. The Greeks, after they got the fortress into their hands, foresaw that similar privations might operate against themselves, and having observed, while engaged in the siege, some water filtering through the soil at the foot of the rock, they dug down from above towards the spot whence it seemed to proceed, and soon came to a subterraneous stair of 150 steps, cut in the rock, conducting to a small square chamber, in which was a well, yielding a copious supply of fine water. The discovery will contribute much to the defence of the citadel in any future time; and the Greeks will not complain that the well has lost the fabulous character ascribed to it by Pausanias. The Chamber at the foot of the stair contains, upon the stucco walls, fresco paintings, relating to the lives of the saints—a proof that it had remained open till after the introduction of Christianity.

COUNT PULASKI.

The last number of the North American Review contains a notice of a pamphlet written for the purpose of vindicating Count Pulaski, from some unjust and ungenerous charges prefered against him, in Judge Johnson's Sketches of the Life and Correspondence of Maj. Gen. Greene. After speaking of the dismemberment of Poland, through the perfidy and ambition of the cabinets of Russia, Austria, and Prussia, and of the noble struggle of a few patriots against the unholy alliance of three unfeeling despots, the review proceeds to notice the part which the renowned Pulaski acted at this trying period of his country's history, as well as his subsequent career in America.

Among those, who stood in the foremost ranks of patriotism and valor, at the beginning of the contest, who were the first to resist oppression and raise the standard of freedom and right, was Count Pulaski. He fought to restore the falling liberties of his country, with an ardor which nothing could repress, and with a perseverence which no obstacles could diminish, while a gleam of hope remained, that Poland could be saved from the destiny threatened by its enemies. The combined power of three empires drove him from his country, and he arrived in America in time to fight for our own cause of independence, and to die on a foreign shore in defending those principles of justice and liberty, whose growth a wicked conspiracy of despots had blasted on his native soil. As Americans, it is our duty to cherish the fame of Pulaski; he came to us in the midst of our wants and our perils, when we needed the aid of soldiers like himself, ardent in our cause for its own sake, and tried by the severest discipline of experience; he died in assisting to procure the freedom, which we now enjoy, and which every American deems the first of his earthly privileges. We care not to look farther; to these claims alone we are willing to yield up our hearts. In a case like this, we should revolt at the thought of removing the veil, and searching for personal motives; these no doubt he had, for without them he could not have been a man; but it is not by his private personal views, whatever they may have been, that his character is to be weighed; nor by the cold cant that he was a soldier of fortune, that his merits are to be estimated, in the United States. The plain question is, what did he do for us, and what did he sacrifice in our behalf? He served us most devotedly, he fought bravely, and he sacrificed his life. We envy not the feelings of an American citizen, who has not gratitude for deeds like these, and whose sense of justice, as well as of gratitude, does not place Pulaski high on the revered list of heroes, by whose united exertions our independence was achieved.

AMERICAN LITERATURE.

The following fragment is from an article in the United States Literary Gazette of April 1st on the *Literary Spirit of our Country.*

The spirit of that day is still awake,
And spreads itself, and shall not sleep again.
Bryant.

I NEVER think of my native land without a feeling of pride in my national ancestry. Our government has passed the ordeal of time, and we have among us, neither the practical atheism of a papal hierachy, nor that dangerous system of politics, which, in the days of Cardinal Richelieu, made France the terror of Europe. The same spirit that animated our fathers in their great struggle for freedom, still directs the popular mind to honourable enterprise, and whilst

"Westward the star of empire takes its way,"

the star of mental light still looks cheerfully upon New England. There is throughout our teritories a spirit of activity, that will ensure success in every honourable undertaking; and this spirit has already directed itself to literature, with an energy that increases with the exercise. What will be done, may be predicted from what has already been done; and as a national talent is gradually developed in the walks of literature, and unfolds itself in greater vigor and richness day after day, a national literature will be formed.

The following remarks on American poetry are from the same article.

Perhaps the chief cause which has retarded the progress of poetry in America, is the want of that exclusive cultivation, which so noble a branch of literature would seem to require. Few here think of relying upon the exertion of poetic talent for a livelihood, and of making literature the profession of life. The bar or the pulpit claims the greater part of the scholar's existence, and poetry is made its pastime. This is a defect, which the hand of honourable patronage alone can remedy. I believe it is a remark of Roscoe, that there is no intellectual occupation, which requires such high, peculiar, and exclusive qualifications as the labours of the poet. But we fail in their acquisition, through the want of a rich and abundant patronage. It is the fear of poverty that deters many gifted and poetic minds from coming forward into the arena, and wiping away all reproach from our literature. When the scholar can go on his way prosperous and rejoicing, and poetry no longer holds with us a "bootless reed;" minds of the finest mould will be active to invigorate our literature, and to honour the country, which in its turn shall honour them.

OBITUARY NOTICE.

In our last we mentioned the death of *George Atherton*, a member of the junior class of Harvard University, and son of the Hon. Charles H. Atherton, of Amherst, N. H. We make the following *extract* from a short Obituary notice of this young man, which appeared in the last Amherst Herald.

There were many who looked forward with delightful assurance to the time when he would come into society, furnished amply with the ability, and glowing with the desire, for eminent usefulness. The Father of spirits had otherwise ordered—and the expectation has failed of its fulfilment. Through the last two months he was tried by one of the severest tests of human fortitude, a disease which was repeatedly allowing the hope of recovery, and allowing, only to blight it. The desire of continued existence might well have been strong, in one who had every promise of a happy life: who was so young, so beloved, so little experienced in sorrow. But, if he felt that desire strongly, he never expressed it so. Early made sensible of the danger of his case, he submitted to it without fear, and passed on to meet his doom with a firmness, tranquility and resignation which comforted and instructed others not less, than it supported himself. He committed the keeping of his soul unto God, as to a faithful Creator; and spoke with feeling, of his security in such merciful hands. The clearness and strength of his mind were not affected by disease, nor even by the approach of death: and most fully did he realize his own words: "I trust in Jesus Christ and in God, and shall die peaceably."

SECRETS OF HEALTH.—A fox-hunter can get drunk every night in the year, and yet live to an old age; but then he is all exercise and no thought. A sedentary scholar shall not be able to get drunk once in a year with impunity; but he is all thought and no exercise. Now, the greatest object is neither to get drunk, or be all exercise, nor all thought, but to enjoy all our pleasures with a sprightly reason. The four ordinary secrets of health are, early rising, exercise, personal cleanliness, and the rising from table with a stomach unoppressed. There may be sorrows in spite of these, but they will be less with them, and nobody can be truly comfortable without them.

"That will break a proud man's heart which will scarcely break a humble man's sleep;" and it is certain that many of the troubles of life affect our peace in exact proportion to the degree of our pride or humility.

The duty of forgiveness has appeared to me not only imperative, but to carry with it an alleviating magnanimity, mingled with the most soothing sensation. In pardoning an injury, the heart dilates, and our poor mansions of clay seem to be illuminated with the rays of immortality—we feel proud without intemperance—humble without debasement; we seem to borrow the intended injury: and whilst we discharge a sacred duty imposed upon us by the Most High, we are paid a hundred fold, by the feeling that all within is peace, harmony gentleness and love. To love the man who has injured us, is still a degree of elevation above generous forgiveness; it is a higher step towards the regions of celestial refulgence—a brighter jewel in the diadem of perfection to which we aspire.

VALUABLE SCHOOL BOOKS.

PUBLISHED and sold by LINCOLN & EDMANDS, No. 59, Washington-Street, Boston.

Walker's School Dictionary, printed on a fine paper, and handsome stereotype plates. The great inconvenience in the common editions, arising from the intermixture of the I & J and U & V is remedied in this edition. $1,25.

The Elements of Arithmetick, an appropriate work for the young classes in schools, by question and answer. By James Robinson, Jr.

"*Boston, March* 25 1824. At a legal meeting of the School Committee this day;—Ordered, That Robinson's Elements o. Arithmetick, oy question and answer, be hereafter used by the third and fourth classes, in the writing department of the public Grammar and Writing Schools of this city." 12 1-2 cts. *E. Clapp, Sec. of the School Committe.*

The American Arithmetick, By James Robinson, Jr. intended as a Sequel to the Elements. The work contains all the rules necessary to adapt it to Schools in cities and in the country, embracing Commission, Discount, Duties, Annuities, Barter, Gauging, Mechanical Powers, &c. &c. Although the work is put at a low price, it will be found to contain a greater quantity of matter than most of the School Arithmeticks in general use. 75 cts.

The Child's Assistant in the Art of Reading, containing a pleasing selection of Easy Readings for young children. 12 1-2.

The Pronouncing Introduction, Being Murray's Introduction, with accents, calculated to lead to a correct pronunciation, agreeable to Walker's System. 37 1-2 cts.

The pronouncing English Reader, Being Murray's Reader accented, divided into paragraphs, enriched with a frontispiece, exhibiting Walker's illustration of the inflections of the voice. The work is printed on fine paper, with stereotype plates.

Dr. Adam's Geography, A work highly approved, having passed through numerous editions, and obtained a general circulation in the United States. Accompanying the work is a neat and correct Atlas. $1,50.

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Temple's Arithmetick, with additions and improvements, printed on fine paper. Ninth edition. ☞ To this edition are added about 150 questions for mental exercise, and questions on Arithmetick. 32 1-2 cts.

The Pronouncing Testament, in which all the proper names, and numerous other words, are divided and accented, agreeably to Walker's Dictionary and Key. By Israel Alger, Jr.

☞ The Pronouncing Testament has probably contributed more to produce a uniform and correct pronunciation, than any other work extant. It has received numerous testimonials of approbation, and should obtain a place in every school and family.

Conversations on Natural Philosophy, with questions for examination, additional notes and illustrations, a frontispiece representing the Solar System, &c. &c. Being a greatly improved edition. By Rev. J. L. Blake. $1,50

☞ It is believed that Mrs Bryan, the author of this work, has done more by its publication to promote the study of Natural Philosophy, among young people, than has been accomplished by all other works on the subject. Her familiar comparisons and illustrations interest and gain the attention of every reader.

Alger's Murray, a new and greatly improved edition of Murray's Gramnar abridged, in which large additions of notes and rules are inserted from the larger work. 25 cts.

The English Teacher, in which Murray's Exercises and Key are placed in opposite columns, with Rules and Observations from Murray's Grammar, furnishing a work of much value to teachers and private learners, By I. Alger, Jr. $1.

Murray's Exercises, a new and much approved stereotype edition, by Israel Alger, Jr. 50 cts.

Lincoln's Scripture Questions, with the answers from Scripture annexed, a very appropriate work for Sabbath Schools and families. 12.

Also for sale the SCHOOL BOOKS in general use.

The Pronouncing Bible, in which all the proper names, and many other words, are accented as they ought to be pronounced, has just been issued from the press of Lincoln & Edmands, and is recommended by numerous literary gentlemen, as most happily adapted to promote a uniform and correct pronunciation agreeably to Walker's System.

☞ In issuing the above works, it has been the object of the publishers to elevate the style of School Books in typographical execution; and they cherish the expectation that Instructors and School Committees will, on examination, be disposed to patronise them.

Boston, April 16, 1825.

MIDDLESEX BIBLE SOCIETY.

NOTICE is hereby given, that the Annual Meeting of the Middlesex Bible Society will be held on Wednesday, April 27th inst. at the Hotel in Medford. The Directors will meet at 9 o'clock, and the Society at 11 o'clock A. M. In the afternoon a Sermon will be delivered in the Rev. Mr Bigelow's Meeting House, by the Rev. Mr Davis of South Reading, and a collection taken for the benefit of the Society's funds.

Per order
April 9 SAMUEL SEWALL. Rec. Sec'y.

FEMALE CLASSICAL SEMINARY.

THE Summer term of this Institution will commence on Monday, May 2d. The Principal having enlarged and systematized his plan, has published it in a small pamphlet, which may be obtained by calling, or addressing a line to him at Worcester. A few more young ladies may obtain board in his family by an early application.

B. F. FARNSWORTH, *Principal*,
Worcester, April 4th 1825.